THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

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NOT TO BE NEGLECTED

THERE IS of course a limit to the amount of business which can be done in a few days by the most enthusiastic gathering of delegates at annual meetings; but it is distressing that year after year effective discussion or even awareness of wide social and international problems hardly appear at the meetings of the General Assembly of the Unitarian and Free Christian Churches. There are other reasons for this besides the reason of time. First of all there is the continuous need of the churches to adapt themselves to rapidly changing external circumstances. This of itself can absorb most of the attention of the delegates. It is obviously very much in their thoughts. And then, truth to tell, the discussion of social and international matters with the passing of resolutions, to be portentously handed on to the government of the day, has had in the past an air of futility about it. It has often seemed to be a bad waste of time, with enthusiasts laying about them in their own enthusiasms, and obtaining or not obtaining votes for various points of view. The discussion of urgent domestic business has seemed to many to be a more profitable occupation.

Concern or Decay?

But this almost complete neglect of social and related affairs is a matter of concern. Some would say it is a matter of decay. If all the mighty changes and challenges of contemporary life stir no interest in a representative religious gathering then something of import has happened to it. The Unitarian and Free Christian Churches with their tradition in social matters ought to concern themselves in a living way with this issue. Domestic interests are important, but they become too important if they prevent major matters of contemporary concern being discussed. And if, as there is justice in claiming, these matters in the past have been treated in a petty way, then something ought to be done that they may be treated in a big way.

It may well be that the old method of haphazard debate has become outmoded in such a gathering. Such a debate has all the trappings of free discussion without any of its reality. Discussion which leads precisely to nothing, either in the formation of opinion, or the persuasion of public opinion outside the hall of discussion, is indeed futile. It would be better by far to accept the few simple facts of the limitation of influence, and use these in a realistic manner rather than engage in a debating procedure which is accepted as futile by many who feel compelled to take part.

A New Method

What can be done? First of all the particular structure of the General Assembly should be borne in mind. The phrase "headquarters," if it is used as descriptive of any body which can initiate certain activities, is derisory. The machinery and the opportunity do not exist. No fiat can go out from "headquarters" saying—do this or do that in the general life of the churches. There is no need to be troubled over this; it is so and is likely to remain. If there is to be any reform in the structure of the annual meetings it cannot come from "headquarters".

The change can only come from the constituent churches, associations and individual members. If they feel concerned about these matters then it is for them to put their concern in practical form. There are departments and associations and societies enough, each dedicated to particular interests, to make sure that these interests—of a wide contemporary nature—should be reflected in a practical way in the annual meetings.

Submitting Reports

Why for instance should not the department of social service, or the peace group, be encouraged to prepare factual reports, stirred with new ideas related to the particular religious perceptions of the Unitarian churches, with the intention of placing these reports before the annual meetings for acceptance or rejection? Why should not other interests combine together in an adult way to take care of important matters? Instead of resolutions there could be reports, prepared and printed beforehand, to be submitted to the meetings. Thinking and action on a wide scale could be initiated. The tentative and wholly inadequate efforts made by the *Inquirer* to initiate something of this kind shows what can be done. If there is no machinery for these wider intentions then it can be created. The drive cannot come from "headquarters," but it can come from the churches and constituent bodies.

It will be a grave reproach if the Annual meetings of the General Assembly do not sooner or later take to themselves in an effective manner the questions that are challenging the human situations in which most people find themselves.

IF A MAN DIE . . . ?

By R. W. Wilde

I WAS talking recently with an educated Anglican layman. "Why," he said, "don't you parsons preach more about immortality? I've been going to church since childhood, and I've hardly ever heard a sermon upon it. Yet, if that is not true, Christian faith falls to the ground."

Over against that might be set a remark made to me by a Unitarian young woman whose mother I had just buried. "I don't believe in any life after death," she said, "when you're dead you're done for."

These two antithetical remarks probably represent fairly accurately the state of opinion in our time upon this subject. With some, a feeling that the belief in immortality is essential to a religious view of life; with others, the feeling that the thing is utterly incredible. But I imagine if it were possible to take a census on the matter one would find that belief in immortality had vastly declined within the last two generations. What was once an unquestioned axiom of the faith is now for many at most a *possibility*, for many others an intellectual incredibility.

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Doubtless various factors have been at work to make for such a change. I suspect that one such factor is a virtual crowding out of any vivid and urgent interest in the matter through the growing fascination and complexity of this present world. The pace of life has been enormously speeded up; existence is encompassed with a multiplicity of gadgets; leisure and quiet are diminishing quantities; and political and international problems and discussions fill the columns of our newspapers. In the issue many people, if vocal on the subject, would simply say: "One world at a time."

Side by side with this has gone a decline in former theological doctrines regarding the character of any after-life. Few now in the great established denominations would be prepared to preach a doctrine of agonizing and everlasting hell. It has been tacitly dropped from the vocabulary of the pulpit. But theologians, thus discarding an uncomforting and uncomfortable doctrine have not foreseen a possible corollary and consequence. If hell is incredible, why, some will ask, should not heaven be incredible too?

But the crux of the matter lies elsewhere. And that "elsewhere" is the sweep and authority of science for our generation. For one man who will accept as authoritative the declaration of a parson, there are a hundred who will docilely accept those of a scientist. And for many, whose acquaintance with science is only imperfect, and whose conception of the nature and scope of scientific method is wildly erroneous, it will seem that science has killed any possibility of belief in a life after death.

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On the other hand, for some the question has already been settled, and (curiously) settled from the side of science—in quite other than the popular sense. There are those—and they embrace a number of highly intelligent people—who believe that there is now scientific evidence of survival. Psychical research and the investigations of spiritualists have clenched the matter, they will say, and it is now no longer a matter of belief but one of certainty for all who will study the evidence.

Here is a contention that is seldom discussed with coolness. Many who pronounce judgment already have their minds made up; others are motived by the "will to believe"; few have sufficient knowledge of scientific procedures and safeguards to be really reliable judges. My own conviction is that the body of evidence accumulated is weighty; that some of the material, such as "cross references," comes very near to providing "proof"; but that conclusion at present must be a simple "non proven." It may be that in our time we shall see evidence of such a kind brought forward that no reasonable person can any longer doubt. But that time is not, I think, yet.

On the other hand, it should be categorically stated that there is nothing in the whole range of scientific findings that *disproves* immortality; nothing in fact that makes it less credible than it was in pre-scientific days. Whatever the possible misconceptions, science has not disproved survival.

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Where, then, does the matter rest? That the reality of an after-life is a definite part of Christian teaching there can be no doubt. Indeed, the judgment of some historians and theologians is that the Faith conquered in the early world chiefly as a result of a vivid and glowing conviction of the fact of human immortality. Can the modern Christian still believe? Or must the life eternal be one of those half-faiths that lie upon the periphery of conviction, uneasy possibilities without compulsive action upon the believer? If life after death be a genuine article of Christian faith, where to-day are its warrant and justification?

They lie, it seems to me, where they have always lain—in the realm of faith and not of certainty, of philosophy and not of science, of religion and not speculation. They lie in the conviction that, in a universe where everything is evanescent and impermanent, changeful and decaying, some things (as St. Paul said) "abide." "Tongues shall cease; knowledge shall vanish away; that which is in part shall be done away . . . *But, abideth . . .*" Religious faith asserts that out of the universal rack and ruin, impermanence and insubstantiality, destruction and death, some things will survive, because no change or alchemy of decay can destroy them. *And these abiding things are all rooted in personality.* Without personality, they have no meaning. Truth—what is that, without a mind to think it? Goodness—what is that, without a life to live and express it? Love—what is that, without a lover and a beloved?

All this on one side of the matter. On the other is the character of God. This is no place in which to argue for the character of God as Christianity conceives of Him. Let an old-time pagan speak upon this theme:

> ". . . Why, ne'er a peevish boy
> Would break the cup from which he drank in joy;
> Shall He, that made the vessel in pure love and fancy,
> In some after-rage destroy?"

The question in the last resort is not whether my little "Me" shall survive, whether there is that of sufficient worth in me to justify my permanence. That is to see the matter in a wholly false perspective. What finally matters is the character of God. When Christians say that personality is an enduring fact, they mean that God is occupied with something more than blowing soap bubbles; that He has not created creatures capable of seeking truth, of desiring goodness, and of giving and receiving love, only to smash them ruthlessly and annihilate them utterly through the accident of death. Having made beings capable of aspiring, at least, to the highest, and capable of communion with Himself, He will not so spit upon their dearest hopes and noblest aspirations and trusts, as to crush them out of existence at the very moment when most they need and trust Him.

The character of God, and the nature of the universe, are finally involved in this question. Unless immortality be a fact, then the universe (as Edgar Young Mullins said) is a stairway that leads nowhere. All our vast human toil and striving, all our sins and sacrifices, our sufferings and our

UNITARIAN COLLEGE, MANCHESTER

9th SUMMER SCHOOL FOR MINISTERS

THREE LECTURES ON "PSYCHOLOGICAL ASPECTS OF RELIGIOUS QUESTIONS"

(With special reference to Unitarianism)

By Dr. R. W. Wilde

at 3 p.m. on WEDNESDAYS, April 29, May 6 and 13

sanctities, are but as dust upon the desert air, and issue out in Nothingness.

If men pass out of existence when their bodies die, then moral and ethical values are as transitory and impermanent as fireflies. If God be the God and Father of our Lord Jesus Christ (which is the Christian faith), then immortality must be a fact.

THE BRONTËS ONCE MORE

By Gertrude Rowland

THERE seems to be a never-ending interest in the Brontës. That talented and tragic family ever fascinate. Now we have *The Brontë Story*, by Margaret Lane (Heinemann; 21s.), beautifully illustrated by Joan Hassall, who has captured the spirit of Howarth beautifully in her drawings. Especially brilliant are the drawings of the interior of the sitting-room with one of the sisters at the spinet, and of the church, overlooking that grim graveyard which can be seen from most of the principal rooms, and on which so much of the ill-health of the family was often blamed.

Margaret Lane has admirably filled in some of the gaps which remained when Mrs. Gaskell had written her famous biography of Charlotte Brontë, and the reader is enabled to watch the growth of that tragic family in its early days, and to feel their sad losses and their loneliness.

Naturally, as Charlotte survived her sisters (and Branwell, her doomed and talented brother), she tends to stand out as the central figure, diminutive in stature but immense in moral and mental strength. The two eldest daughters, Maria and Elizabeth, had died as children after a few months at the famous (some readers would say "infamous") school at Cowan Bridge. And, after their mother's death, Charlotte found herself the eldest of the remaining four, and in some ways the guardian of Branwell, Emily, and Anne. They were left much to themselves, for Patrick Brontë, their father, the incumbent of Howarth, isolated himself in his study with his own affairs.

Margaret Lane deals very fairly (unlike some writers on the family) with the stern and harsh father. She sees him as very much the typical father of his time, stern in discipline and insisting on a complete disregard of the creature comforts which we to-day should consider essential. But he gave the children pencils, pens, and paper; and they had what was in a sense the immense privilege of solitude. This it was that produced the childhood stories (only fairly recently discovered), and thus they became absorbed in the imaginary countries of Gondal and Angria.

Those who have seen some of the wonderful work in the Brontë Museum (which is housed in the old parsonage) will have been almost awe-struck by the minuteness of the amazing books which they made themselves, and in which the stories were written. The children divided into pairs for this purpose—usually Branwell and Charlotte wrote of Gondal and Emily and Anne concentrated on Angria. The neatness and tininess of these books is equalled only by the sewing of their homely garments, some of which may be seen still at Howarth.

Isolated as they were in that harsh village with the hard climate and completely separated from the mental stimulus of mixing with people of culture, it is truly remarkable that Charlotte, Emily, and Anne Brontë could have achieved so much in their short lives—lives which endured that terrible suffering of bereavement, and which saw their beloved only brother gradually lose what talents he may have had, and deteriorate under drink and laudanum until his tragic death in his thirty-first year.

Emily—perhaps the least known as a person—is perhaps the most interesting of them all, as Margaret Lane brings out. Her great reserve and almost harsh personality seem to be due to the fact that she lived nearly completely in her imaginary world, and ignored the world about her as long as she was left alone. Her pleasure was to stride over the moors with her sisters and her dog—over those moors of which she seems almost a part.

It is only because she was a genius that she could portray passion, power, and evil as well as she did, for she had little experience of life and of the world outside her Yorkshire fastness. To read of her slowly dying, and still trying to ignore her illness and sticking to her daily duties about the house, brings a feeling of real admiration and humility. Emily refused to lie fever-ridden and in pain. Perhaps it was her main support to drive herself so to her simple tasks. And when, soon after, the gentle Anne died of the same terrible disease of tuberculosis, she too accepted it as God's will and her only concern was that she had to leave Charlotte and her father alone.

Anne, unlike the rest of the family, died at Scarborough, where she lies in the churchyard, standing high above the two famous bays of the northern seaside resort. After the grey grimness of the graveyard at Howarth, it is almost a relief to see Anne Brontë's grave, neatly kept, in that more soothing place.

And finally, as Miss Lane's story moves to its predestined end, we see Charlotte, in her loneliness, with her ageing father, for ever haunted by Emily's ordeal, and by her memories of her unhappy time in Brussels, years before.

It is good to know that she at least saw fame before she died. Her tragic life ended after two years of probably the only real, quiet happiness she ever knew, with Arthur Nicholls as her husband. No one was to inherit the great genius of the family. Patrick Brontë, the father, outlived all his children, despite his frequent complaints of bad health. Mrs. Brontë, the gentle Cornishwoman, we know little of, as she died of cancer when Anne was but a baby.

Margaret Lane should be proud indeed to have given to all Brontë readers an understanding work, which fills many gaps left by Mrs. Gaskell. She describes her book as a reconsideration of Mrs. Gaskell's work, and she brings out well the great support that all those tragic folk derived from their religious faith. Never, throughout all their disappointments, griefs, and sickness, did they doubt the goodness of God. Their self-discipline and deep faith should be a lesson to all. And *The Brontë Story* should be widely read.

BRITISH LEAGUE OF UNITARIAN and OTHER LIBERAL CHRISTIAN WOMEN

Annual Meeting

THURSDAY, APRIL 23, 1953 at 2 p.m.

Conway Hall, Red Lion Square, W.C.1

Chairman: MRS. A. D. MITCHELL, B.A. (President).

Speaker: MRS. L. C. TUDOR, B.A.

"The Responsibility of League Branches to the Denomination."

UNION FOR SOCIAL SERVICE

Annual Meeting

ESSEX CHURCH, PALACE GARDENS TERRACE, W.8.

Tuesday, April 21, 1953

Business: 5 p.m. - 5.15 p.m.

Speaker, 5.15 p.m.

EDWARD CARPENTER, M.A., B.D., Ph.D.
(Canon of Westminster).

Subject: "TOWARDS A CHRISTIAN SOCIOLOGY."

Unitarian and Free Christian Peace Fellowship

ANNUAL MEETING

WEDNESDAY, APRIL 22, 1953 at 5 p.m.
at 14 Gordon Square, London, W.C.1

Followed by "Talking Peace in Moscow," by the Rev. Clifford H. Macquire, General Secretary of the Fellowship of Reconciliation.

COMMENT

The Growth of Population

THE recent census in Ceylon has shown that within seven years the population has increased by the extraordinary figure of nearly 1,500,000, to over 8,000,000 people, mainly through the combination of a high birth rate with a spectacular drop in the death rate. The development of irrigation works in the north has absorbed some of this increase; but the pressure on food supplies is shown by the decision of the Ceylon Government to supply strategic rubber to China in return for rice. There is still, however, said to be a considerable area of land in Ceylon that can be cultivated, but is in a wild state; and the same is true of other densely-people areas, such as India and Indonesia.

Visions of an over-populated world are, perhaps, too readily conjured up. Recently a speaker on the wireless pointed out that, taking no account of possible improvements in cultivation, or potential harvests from the sea, if all the cultivable land of the world were farmed at the Dutch standards, it could support at a high level of nutrition a population of between ten thousand and fifteen thousand million people, instead of the present 2,300,000,000. There was one passage that was particularly illuminating: "The agricultural population per square mile of cultivable land in India is a matter of great concern to many people. . . . But it is equally high in Italy, where the return per worker is more than twice what it is in India. If someone could explain to the Indian, not how to operate milking machines and tractors, but just the simple arts of dairying and fruit growing and rice cultivation as practised by the Italian peasant, the Indian would within a few years be twice as well off as he is now."

As with other problems, it is well to get the problem of the world's food supply in its proper perspective. To treat the problem adequately demands that it be treated as a world-problem and not simply as one for individual nations; and that is what the United Nations and other international organizations are trying to do. In the meantime it is well to realize that we know remarkably little of the influences that affect population trends, and that during the greater part of history, population has been remarkably stationary, even where it has not pressed on available food resources.

Open or Liturgical Services?

I HEARD a discussion a few days ago on the relative merits of what is usually called an "open" service and a liturgical service. No final conclusion was reached, since it is a sphere in which individual prejudices and preferences are so powerful. The discussion ended, as no doubt it ought to have ended, in a decision to leave the matter to the minister, who was known to have no personal feeling either way, and who knew the views of his congregation.

My own preference is for the liturgical service, since one is enabled more easily there to enter into the spirit of the prayer as a whole. It is said that the simultaneous translation of a speech in German at the United Nations is made very difficult by the fact that the most important word, the verb, is usually at the end, so that the translator cannot safely begin his translation until he has some indication of what the verb is to be; it seems to me that there is always a similar delay in the sphere of one's will and emotions in the case of "extempore" prayers. Often one does not grasp quickly enough the whole bearing of a passage, until our attention is demanded by its successor; but in the case of prayers that are known to us we can immediately attune our intelligence, our will and our emotions in accordance with the tenor of what is to come, as well of what is past. How often, indeed, are extempore prayers really such? Most preachers who practice them, get into the habit of using the same sentiments and phraseology week after week; why, then, may we not use with advantage prayers that have commended themselves to generations of worshippers?

The Sermon for the Occasion

I SUPPOSE that one of the chief difficulties in sermon preparation for most ministers is the "occasional" sermon. It is easy enough to prepare two Harvest Festival sermons, for example, but by the time a minister has given six the going is not so good, and preparation of something really fresh involves much mental labour. After the lapse, of years, no doubt, earlier efforts can be re-adapted for later uses; but one can never be sure that some snare is not near.

In his *Reminiscences of an Octogenarian*, Bishop Knox gave an amusing example of this, which occurred when he was Bishop Suffragan of Birmingham. Being incapacitated by bronchitis from keeping a Confirmation engagement, he secured the aid of a Bishop Mitchinson, known for his readiness to help in emergencies as "The Toiler of the Sees." To his surprise, one of the clergy refused to accept the services of the bishop, and on inquiry Bishop Knox got this reply: "Mitchinson shall never again set foot in this parish for a Confirmation. He came here and gave an address to the candidates, in which, talking of soul culture, he compared the virtues with flowers, the vices with weeds, and the clergyman's instructions with manure. My boys went out saying, 'Parson's talk is mook.' Never again, no, never again!"

As his curiosity was aroused the Bishop sounded the offender about Confirmation sermons, and found that sure enough he had a discourse on those lines, on which he prided himself as one specially suited to rural parishes.

Commentator.

FAITH AND FACT

"The Gospels Today"

By Herbert Crabtree

ANYONE who has had supervision of a church literature table for a lengthy period will have found that the most popular books and pamphlets are those connected with the Bible. The reason for this is a sound one. Persons who are sufficiently interested in religious questions to pursue their inquiries by a certain amount of reading seem to feel intuitively that the root of the matter is, even to-day, to be found in the scriptures, but they are justified in also feeling that the Bible is an extremely difficult book to understand. Like the Ethiopian eunuch, they find it impossible to understand what they read without someone to guide them. In the past, Unitarian writers have been active in providing sound Biblical scholarship for the serious student, whether ministerial or lay, and our tradition in this respect is being carried on to-day. This book,* though small in scope, is worthy to take an honourable place in this class of literature, for in Mr. Garrard we have a widely-read scholar whose careful judgments can be safely accepted as being well-informed and critically sound.

Mr. Garrard has not, perhaps, borne in mind quite sufficiently that many readers are not likely to have done much preliminary study of the Gospels. Such terms as "Synoptic," "Eschatology" and the "Proto-Luke Theory" are used without definition. For the informed reader this is not necessary, but we may hope that many will read this book who cannot be placed in that category. The lay student has neither the time nor, as a rule, the inclination to read many books, and if he is to be properly guided we must be prepared to meet him in this respect.

Stress is rightly laid upon the importance of the historical approach to the study of the New Testament. The book concludes: "More than any religion, Christianity is dependent upon honest historical research. . . . Christianity is the only religion that actually gains when all its doctrine is thrown away and you are left face to face with the personality of its

* *The Gospels To-day*, by L. A. Garrard, B.D., M.A. The Lindsey Press, 1/6.

founder. It is one of the tasks of Liberalism to keep alive the search for that personality." From the outset this approach is emphasized: "It (the Bible) is an historical source, and that is an aspect of it that cannot be ignored." We are reminded of the importance of ensuring, so far as it is possible, the accuracy of the text we are studying; then follows a brief statement of the "synoptic' problem, though the term is not used here (it would surely have been helpful to point this out). The purpose for which the Gospels were written is expounded, and the manner in which this purpose determined the selection of material is shown. The explanation of Form Criticism is excellent, and in itself makes the book well worth thoughtful reading.

The need of the early Church for a literary record of the life of its founder's life and teaching is stressed, and the intricate relationship between the "eschatology" of Jesus and his moral teaching is treated with great clarity. The treatment of the Passion story and its centrality for the New Testament, the discourses in the Fourth Gospel, and the emergence of a "Gospel" based partly upon historical fact and partly upon devotional interpretation carry us forward to a well-balanced conclusion of great value. Unitarians would do well to realize how quickly the deification of Jesus took place. Even so, we are impressed by the well-supported assurance that a high degree of success does attach to the basic attempt of scholarship to disengage the historical foundation from the theological superstructure This is perhaps the point for which we may be most grateful to Mr. Garrard; he has given us a fine study, correcting much of the defeatism that has tended to creep into current scholarship, even of the Liberal school. Men crave for certainties in regions where absolutes do not exist (do they anywhere?), but we may certainly arrive at such a high degree of probability as will give us anything but a dusty answer to the soul. The joint testimony of one's own intellectual and devotional life will guarantee the fulfilment of one's deepest needs. It would be a matter of rejoicing to know that this book will eventually prove to be one of the best sellers in this series. It truly deserves to be.

THE ANNUAL MEETINGS

Next week, as is our custom, we shall print the Assembly Sermon, and the President's Address, in part, delivered at the Assembly meetings. In our following issue we shall print an enlarged number of the *Inquirer* giving reports and comments on most of the meetings.

Below we print details of some of the outstanding personalities at this year's meetings.

The Rev. Herbert Crabtree, the President Elect, is one of the senior ministers of the Unitarian and Free Christian Churches, having held pastorates at Accrington, Brixton, Dukinfield, Monton, before proceeding to his present charge at Ansdell. After some years in educational service, Mr. Crabtree studied for the ministry at the Unitarian College, Manchester, combining with his studies the lay charge of Accrington. For many years he has served his brother ministers as Treasurer of the Ministerial Fellowship, bringing to that office not only a well-trained business mind, but a sympathetic understanding of the problems of his brother ministers. A fearless realist he will bring to his office a shrewd and devoted mind.

Dr. Arthur L. Agnew, who will preach the Anniversary Sermon, has been minister at York Street, Belfast, since 1923, combining with it the charge of the All Souls Congregation since the destruction of the York Street buildings in 1942. He served in the Royal Naval Air Arm during the first world war, then graduated at Queen's University, Belfast, before proceeding to Manchester College, Oxford. Beginning with only a handful of faithful souls, Dr. Agnew saw the time come when galleries had to be erected in both Church and Hall. He is one of the few British ministers who have preached the Anniversary Sermon of the American Unitarian Association. In 1932 Tufts College honoured him with a Doctorate in Divinity and last year Her Majesty graciously awarded him the O.B.E. for public services to Belfast. Born into a family whose ancestors helped found the Moira Congregation in 1693 he has been Moderator of the Non-Subscribing Presbyterian Church of Ireland and takes a leading part in all the activities of that body.

Sir Hector Hetherington, Principal and Vice-Chancellor of Glasgow University, will deliver the Essex Hall Lecture on "The Social Function of the University." Sir Hector was Vice-Chancellor of Liverpool before proceeding to Glasgow. He is a former Chairman of the Committee of Vice-Chancellors and Principals, has served on two Royal Commissions, on a number of Trade Boards, been attached to the Secretariat of the International Labour Office and held the Presidency of the National Institute of Social and Economic Research. During his years in Liverpool he was a regular worshipper at Ullet Road Church.

Mr. Stanley R. Butler, the Vice-President Elect is Chairman of the Cardiff Congregation and President of the South-East Wales Lay Preachers' Union. Born into a Baptist household, he became first a Congregationalist and then a Methodist, serving each body as a lay preacher, and was for some time Circuit Steward of the Edgbaston Circuit, Birmingham. In 1935 he became a Unitarian and has held office as President and Treasurer of the S.E. Wales Society. By profession, he is a Chartered Accountant and is now the Chief Accountant of the South Wales Electricity Board.

Professor Dexter Perkins, who will speak on Friday morning on "Liberalism in America," is the Moderator of the American Unitarian Association. He holds the Chair in History at the University of Rochester, N.Y., and is the Head of the Salzburg Seminar in American Studies, Austria. He is an uncompromising Liberal and a loyal Unitarian. Last year he warned American Unitarians in an excellent after dinner speech, against the danger of making "Communism" the smear word of our age and so closing our eyes to the need for reforms in many institutions.

We regret that owing to pressure on space many news reports and items are held over until a suitable occasion.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Young People Welcomed

SIR,—We all share J. S. Watterson's apprehension at the lack of youth in our churches and services. If he chooses to be witty about it, that is his own affair. But I do not understand why he should single out this League, which exists "To encourage every member to be an active supporter of his Church," as his target. His parody of my recent letter on behalf of the League can only sow doubt and disillusionment among the considerable number of young people in the League who are loyal to their churches and to the ideals of their League, and for whom its Annual Meetings are a source of mutual encouragement.

National Secretary, *J. R. Hodkinson.*
Unitarian Young People's League.

SIR,—I am sure that many older members of our churches were delighted to note that satire has not disappeared from the correspondence columns of *The Inquirer*. The letter headed, "Young People Welcomed," is a charmingly polished example.

As a minister, however, I prefer to invite young people to attend my church services in rather differently styled phrases and in a spirit which approximates more to that of Christian Fellowship than 18th century wit. The warmth of the correspondent's welcome was somewhat chilled by his style.—Yours,

Swinton. *E. Wild.*

National Unitarian Fellowship

ANNUAL GENERAL MEETING

Friday, April 24, 2.45 p.m.

at 14 Gordon Square, London, W.C.1

Chairman: MR. M. H. LIMB.

Speaker: REV. J. C. BALLANTYNE, M.A., "The Exile's Opportunity."

TEMPERANCE ASSOCIATION

Annual Meeting

Wednesday, April 22 at 6 p.m.

at 14 GORDON SQUARE

President: Rev. A. W. Vallance

Liberal Religion in Holland

SIR,—It is with regret that I have read the article on Liberal Christianity in Holland by my compatriot P. D. van Royen in *The Inquirer* of April 4. I do not think that it is wise to discuss our national problems in papers abroad. But I presume that the readers of *The Inquirer* will have understood, that this article only contained the one-sided view of a small minority.—Yours,

32 Riouwstraat,
The Hague. *H. Faber.*

(*The Inquirer* welcomes opinions about religious freedom, suitably expressed, no matter where they come from. If the opinions or facts are incorrect they can be corrected. This procedure seems to us to be wise.—Ed.)

Albert Schweitzer

SIR,—At this distance controversy is impossible. I can but protest.

Mr. Tavener dismisses Schweitzer's view of Jesus as "a millstone round the neck of liberal Christians." The Eschatalogical view is spurned as "entangling us in superstition, malignancy, and proven false scholarship." Rarely, with a mere nibful of ink, has so much scholarship been blotted out.

Mr. Tavener's caricature may, by contrast, show his own drawing to be good: the literary technique is odd. I assume that Mr. Tavener has read the six volumes by Schweitzer which consider *The Historical Jesus* and *The Indwelling Christ*. To have them dismissed by twenty such words makes one blink.

It is curious that certain liberals so dislike one of the chief of liberals merely because he showed that, in certain aspects, Jesus shared the thought of his century. So also did Socrates Lincoln, with numerous other good men. Schweitzer also shows Jesus as One who spoke for the future conscience of mankind. The temporal and the eternal were uniquely joined in Jesus: the greatness of Schweitzer consists only in that he made it clear to us in our own idiom.

Nothing would serve finer purpose than that Mr. Tavener, and others, should write their thoughts on Jesus. We grow by our appreciations. If Mr. Tavener has a portrait of Jesus, or a vision of Christ, finer than that given by Schweitzer, let him speak. Historical scholars and pious men will contrast, making choice as seems wise.—Yours,

Cape Town. *Magnus Ratter.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 19s. 6d. per annum (post free).

Those having any difficult in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL: EUS. 7554 Editorial: EUS. 2912

Mrs. Eliza Abraham

Mrs. Abraham, wife of Ald. T. M. Abraham, J.P., warden of the Macclesfield Chapel, died on April 1, after a short illness, aged 71 years. She was a kind and gracious personality, a lifelong member of the congregation, and a very regular worshipper. The chapel was crowded to the doors for her funeral service, with representatives of many civic and philanthropic organizations, and personal friends. *H.L.S.*

Mrs. Esther Dunn

The congregation at Wythenshawe has suffered a heavy loss by the death at the early age of 53 of Mrs. Esther Dunn, one of the original members of the Young Unitarian Church on the Wythenshawe housing estate at Manchester.

Mrs. Dunn's personality, understanding and quiet dignified manner will be missed by many outside her own family and Church. She frequently represented the Church and Women's League, of which she was the Secretary, at denominational meetings, but to her own family and struggling congregation her loss is too great to be adequately expressed in words. *E.P.*

Death

EVANS—on April 6, 1953, at Clifton House, Newcastle Road, Nantwich, Cheshire, Rev. John Evans, B.A., the beloved husband of the late Rachel Evans and the devoted uncle of Megan and Dennie.

Holidays Abroad

Unitarian Holiday Parties to LUGANO May 20 - 30, to LAKE LUCERNE July 14 - 24 and August 11 - 21. Write Rev. G. Parkinson, 32 Windsor Road, Doncaster.

Holiday Accommodation

Pleasant private hotel used by Unitarians, Quakers, etc. Twin-bedded rooms average 6 gns. (according floor) including "extras" such as gratuities, early tea. Medically commended for early holidays; mild; sheltered. Slumberlands. Two Lounges. Meat or Vegetarian. Informative Brochures free. NORMANHURST, Sea-front, St. Leonards, Sussex. Best position, 3 mile Prom.; near Orchestra, curative baths. Opposite boating, fishing, own beach tent.

Miscellaneous

Community Centre Warden, capable of taking Sunday Services (inter-denominational) required for East London. Preferably married, wife to take part in activities. Apply in writing stating age, experience and expected salary to A.C.T., 9 Idol Lane, London, E.C.3.

THE SAMUEL JONES FUND

The Income of the above fund is applied in augmentation of the salaries of such conscientious Dissenting Ministers as shall stand most in need of assistance, as the Trustees shall approve, preference being given to those who have been students of Manchester College, Oxford.

The grants will be made in October but applications must be in hand NOT LATER THAN JUNE 1, and must be on a form obtained from the Secretary, HERBERT GIMSON, 46 Ladbroke Square, London, W.11.

London District and Provincial Assembly of Unitarian and Free Christian Churches

Notice is hereby given that the ANNUAL GENERAL MEETING of the LONDON DISTRICT AND PROVINCIAL ASSEMBLY will be held at Stamford Street Chapel, Stamford Street, S.E.1, on Saturday, May 9, 1953.

Nominations for the Honorary Officers and six representatives of the personal subscribers should be notified to the Secretary by Saturday, April 18; notice of any resolution should be sent to the Secretary, in writing, by April 25; and the names of the lay representatives from the churches and deputies and the representatives of the Ministers' Union and other Affiliated Societies should be sent to the Secretary by Saturday, May 2, 1953.

22 Sundridge Road, Croydon. E. M. Butcher.

NEW GRAVEL PIT CHURCH, HACKNEY

Chatham Place, E.9

RE-OPENING and DEDICATION SERVICE

To be held on APRIL 25, 1953, at 3.30 p.m.

Opener - Professor Dorothy Tarrant

Service conducted by the minister:
REV. DAVID P. OSBORN, B.A., B.D.
Assisted by:
REV. WILFRED WADDINGTON, B.A., B.D. AND REV. JOHN KIELTY

Social Meeting and light refreshments, Aspland Hall.

The SUNDAY SCHOOL ASSOCIATION

ANNUAL GENERAL MEETING

will be held on

TUESDAY, APRIL 21, 1953

at 2.30 p.m.

at

UNIVERSITY HALL - 14 GORDON SQUARE

Chairman: Mrs. G. BURNETT

Presidential Address:
Rev. F. KENWORTHY, M.A., B.D.

ANNUAL REPORT — STATEMENT OF ACCOUNTS

ELECTION OF COMMITTEE

THE CALENDAR OF THE CHURCHES

SUNDAY, APRIL 19th, 1953

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Mr. P. M. OLIVER
ASTLEY, Unitarian Chapel, Manchester Road, 11 and 6.30, Mr. SYDNEY H. KNIGHT

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. F. TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. H. McLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. JOHN KIELTY
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Mrs. MOTLEY
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath 6.30, Rev. RONALD McGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 11, Mr. G. ATKINS, 6.30, Mr. A. STOKES
BOLTON, Bank Street, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. F. M. RYDE
BOSTON (Lincs.), Spain Lane Unitarian Church, 6.30, Rev. LEONARD MASON
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. L. REDFERN
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, Rev. J. REECE WALKER, 6.30, Mr. JOHN ROWLAND and Dr. ELSA WALTERS
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, Clifton, 11, Rev. A. H. BIRTLES, 6.30, Rev. J. TYSSUL DAVIES
BURNLEY, Unitarian Church, 3, Trafalgar Street, Rev. W. HILL WAREING
BURY, Bank Street, 11 and 6.30, Rev. ARTHUR J. LONG

CAMBRIDGE, Memorial Church, Emmanual Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11 Children's Service, 6.30 Mr. LESLIE THOMAS
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. ROBERT H. WILLIAMSON
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Mr. N. J. TEAPE
CHESTERFIELD, Elder Yard Church, 10.45, 2.30 and 6.30, Rev. E. STANLEY PETERS
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COSELEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
CREWE, Free Christian Church, Beech Street, 3, Rev. E. D. EVANS
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30, First Sunday in the month)

DEAN ROW, 10.45, ——. STYAL, 6.30, Mr. M. H. WINDER
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL
DERBY, Friar Gate Unitarian Chapel, 6.30, ——
DITCHLING, Old Meeting House, 10.45, Mr. JOHN ROWLAND
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L. JOHNSTON
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Rev. MARJORIE EASTON

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENBIGH HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. F. HANKINSON
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 10.30, Rev. DUDLEY RICHARDS
HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILIPSON

ISLE OF WIGHT, NEWPORT, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MOSSOP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 10.30, and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WILDE
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LETCHWORTH, Vasanta Hall, Gernon Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Supply
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KEMSHALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Bootle Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KERR MURREN
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART
LIVERPOOL, Hamilton Road, Everton, 6.30, Rev. B. L. GOLLAND
LIVERPOOL, Hope Street, 11 and 6.30, Rev. D. GLAN MORGAN
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SHIRVELL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. D. P. MAW
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Mr. J. J. GOSLING
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. D. P. OSBORN
LONDON, Hampstead, Rosslyn Hill, 11, Rev. D. P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. AUBREY J. MARTIN
LONDON, Ilford High Road, 6.30, Rev. WILFRED WADDINGTON
LONDON, Islington Unitarian Church, Upper Street, [illegible] Hall, 7, Rev. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. VICTOR FOX 7.15, Junior Church
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. D. P. OSBORN
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. G. E. HALE
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. [illegible]
LONDON, Richmond Free Church, Ormond Road, 11, Rev. G. E. HALE
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Rev. T. L. JONES
LONDON, Wandsworth, Unitarian Church, East Hill, 11 (also 6.30 1st Sunday in month) Rev. A. [illegible]
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sunday Rev. AUBREY J. MARTIN
LONDON, Wood Green Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Rev. H. CRABTREE

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY
MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, ——
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTIER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Mr. F. COLLINSON
MANCHESTER, Platt Chapel, Rusholme, 6.30, STUDENT, Unitarian College, Manchester
MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALE
MANCHESTER, Stand Chapel, Whitefield, 10.45, Rev. G. D. FOOTE, 6.30, Miss A. MILLWARD
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 6.30, Rev. A. E. POTTS
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Supply
MANSFIELD, Old Meeting House, 10.45 and 6.30, Mr. E. ROWLAND GREEN
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, ——
MIDDLETON, Old Road Chapel, 6, ——
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW

NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Ch., 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 11, Miss J. MEAD
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11, Children's Service, 6.30 Rev. H. A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL

PADIHAM, Nazareth Unitarian Church, Knight's Hill, 10.30, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11, Rev. E. H. KERSLEY 6.30, Supply
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. ALUN WILLIAMS

RINGWOOD, Hants., The Meeting House, 11, Rev. H. J. ROBINGTON
ROCHDALE, Blackwater Street, 10.30, Mr. L. PROCTOR, 6, Mr. RAOUL LEE
ROTHERHAM, Church of Our Father, 10.45 and 6.30, ——

SALE, Atkinson Road, 11, STUDENT, Unitarian College, Manchester
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS 6.30, Mr. C. E. HALL
SHEFFIELD (Attercliffe), 6.30, Rev. E. D. DAVIES
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoore Road, 11, Rev. E. D. DAVIES, 6.30, ——
SHEFFIELD, Upper Chapel, 11, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Mr. GEOFFREY EVANS
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. ERIC KAY
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss GRIFFITHS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Supply
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. ROSALIND LEE
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. BASIL VINEY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD

TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL
TAVISTOCK, The Abbey Chapel, 6.30, Rev. E. H. KERSLEY
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERSEY
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. M. JOHNSON
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6 Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11, and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN
WATFORD, Friends House, Derby Rd., (by permission), 7.30, (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 6.30, Mr. P. J. SPENCER
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS
WHITBY, Flowergate Chapel, 6, Rev. W. T. WILKINS
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m., Rev. V. JAMES
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. J. B. TONKIN. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Guise Alley, Melbourne, C.1. Minister: Rev. W. BOTTOMLEY. Meetings as advertised
UNITARIAN COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANGUS CAMERON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JENKINS
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11 Rev. JOHN A. CRANE
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic Rev. P. M. PETURSSON

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. [illegible]
WELLINGTON, Unitarian Free Ch., Tisdall's Buildings, 180 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Rev. [illegible]

The General Assembly of Unitarian and Free Christian Churches

ANNUAL MEETINGS

(Commemorating the Twenty-Fifth Anniversary of the Assembly)

Conway Hall, London
(except where otherwise stated)

London: Tuesday, April 21 to Friday, April 24

Outline of Chief Events

TUESDAY, APRIL 21

2.30 p.m. SUNDAY SCHOOL ASSOCIATION ANNUAL MEETING (Gordon Square).
4.30 p.m. INFORMAL RECEPTION (Essex Church).
7.0 p.m. ANNIVERSARY SERVICE.
Preacher: Rev. A. L. Agnew, O.B.E., B.A., D.D. (Essex Church).

WEDNESDAY, APRIL 22

10.0 a.m. PRESIDENTIAL ADDRESS AND ANNUAL BUSINESS MEETING.
1.45 p.m. ANNUAL BUSINESS MEETING CONTINUED.
7.30 p.m. CONVERSAZIONE (Stern Hall, Seymour Place, W.1).

THURSDAY, APRIL 23

10.0 a.m. COMMUNION SERVICE.
Preacher: Rev. P. C. Whiteman, B.A. (Gordon Square).
11.15 a.m. ESSEX HALL LECTURE. "THE SOCIAL FUNCTION OF A UNIVERSITY."
Speaker: Sir Hector Hetherington, Principal of Glasgow University.
2.0 p.m. SECTIONAL MEETINGS (Women's League, Lay Preachers' Union and Ministers' Meetings).
7.0 p.m. PUBLIC MEETING. "25TH ANNIVERSARY FORUM"—"OUR CHURCHES, TO-DAY AND TO-MORROW."
Chairman: The President, Rev. H. Crabtree.
Panel: Dr. S. J. Kennett.
Rev. Barbara Thomas.
Rev. D. E. Richards, B.A., B.D.
Questioners: Rev. K. Treacher.
Miss Madeline Edwards.

FRIDAY, APRIL 24

10.0 a.m. CONFERENCE ON INTERNATIONAL AFFAIRS.
Chairman: Miss M. Stevenson.
Speakers: Professor Dexter Perkins, Moderator of the American Unitarian Association. "Liberalism in America."
Rev. K. Twiss, M.A. "Liberalism in Europe."
Rev. H. L. Short, M.A. "In Commemoration of Castellio and Servetus."
12 noon CLOSING ADDRESS. "FORWARD IN FELLOWSHIP."
Rev. Denbigh Hilton.

Resolutions at the Annual Business Meeting

In addition to routine resolutions the following will appear on the agenda. Any minister or delegate desiring to put forward an amendment should send it without delay to the Secretary in writing, with the name of the Seconder.

Council Resolution

"That Clause 9 of the Constitution be amended to read as follows:—

Constitution of the Council.

The Council shall consist of not more than 48 members selected as follows:—

21 Members (namely 14 lay and 7 ministerial) to be elected triennially by the Assembly at their Annual Meeting in accordance with By-Laws to be made as hereinafter provided.
1 Member each to be appointed by not more than sixteen such Representative Associations covering Great Britain as may be approved from time to time by the Assembly on the recommendation of the Council. A Representative Association may for the purposes of this Rule consist of more than one Association.
1 Member to be appointed by the Non-subscribing Presbyterian Church of Ireland.
1 Member to be appointed by the Governing Body of the Presbyterian College, Carmarthen.
1 Member to be appointed by the Governing Body of Manchester College, Oxford.
1 Member to be appointed by the Governing Body of the Unitarian College, Manchester.
3 Members to be co-opted triennially by the Council.
4 Honorary Officers.

The Council shall be deemed complete and duly constituted, pending the election or appointment of members by the bodies or persons entitled to elect or appoint members, provided that at least 21 members have been elected to the Council. Members elected or appointed by any bodies or persons shall be elected or appointed for three years, or until their successors have been elected or appointed.

and further, that Clause 3(d) be amended by deletion of the words: 'on any matters, except the election of their Representatives on the Council'."

N.B.—The Constitution will be found on pages 16-18 of the Year Book.

Swansea Unitarian Church Resolution

Suffering of Animals:—"That this Annual Meeting of the General Assembly of Unitarian and Free Christian Churches desires to record its conviction that all sports which cause unnecessary suffering to animals should be condemned.

And, that while it does not express an opinion on the issue of vivisection it does assert that such experiments should be undertaken only when no other cause is open; that in all cases the least possible suffering should be inflicted on the animals concerned; and that the number of Government inspectors should be increased in some proportion to the increase in the number of experiments since the passing of the 'Cruelty to Animals Act' in 1876."

Moved by the Rev. Basil Viney.
Seconded by Miss Edna Sturdy.

THE LINDSEY PRESS

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THE GOSPELS TODAY

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K.B.E., LL.D., D.Litt.

Essex Hall Lecture 1953

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